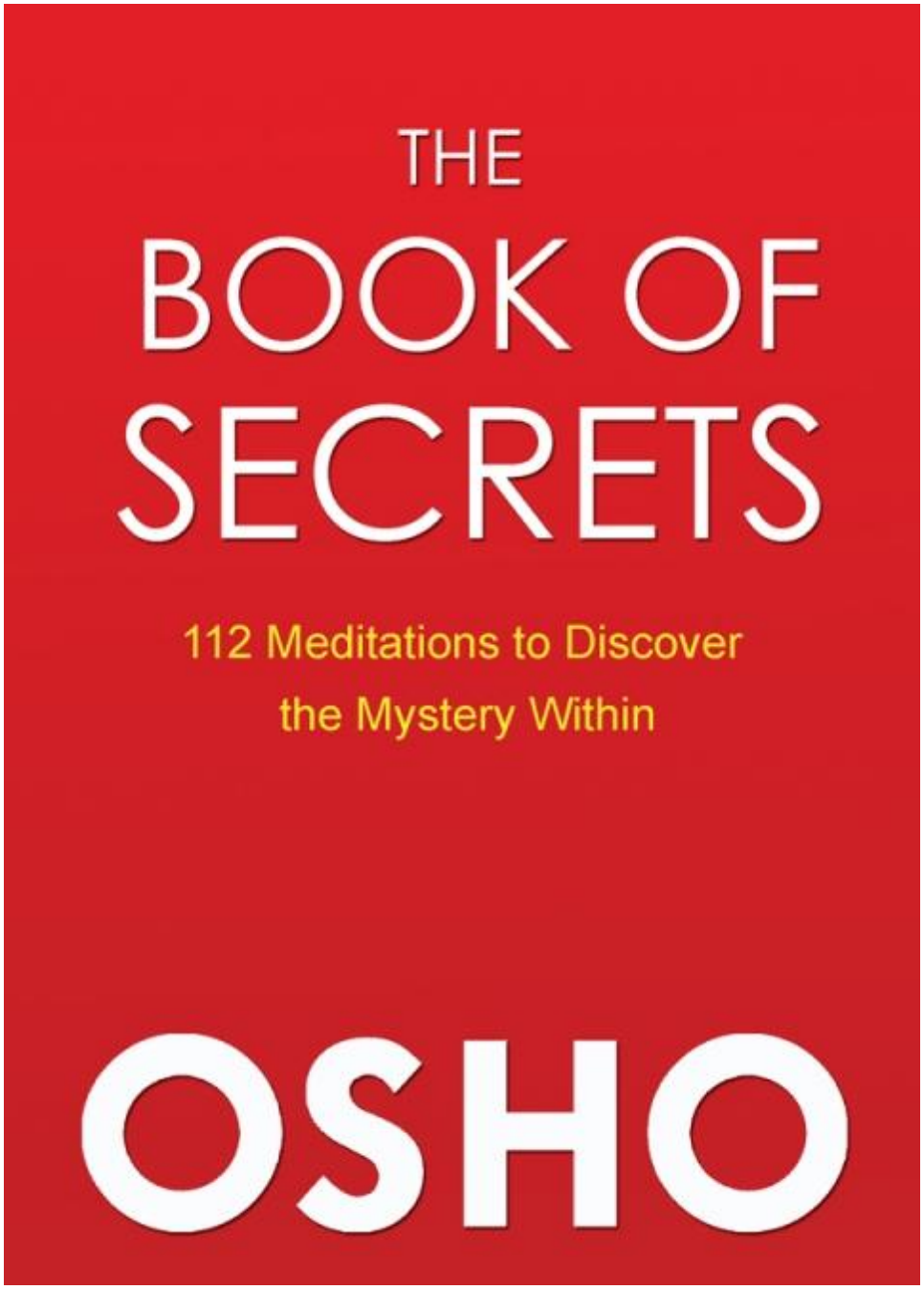
The Book of Secrets 112 Meditations to Discover the Mystery Within

Visit the link below to download the full version of this book:

https://medipdf.com/product/the-book-of-secrets-112-meditations-to-discover-the-mystery-within/

Click Download Now



Download from first page to unlock
the full version, copyable ebook file

Copyright © 1975, 2012 OSHO International Foundation, Switzerland.
www.osho.com/copyrights. All rights reserved.

Images and Cover Design © OSHO International Foundation

This book is a transcript of a series of original talks by Osho given to a live audience. All of Osho's talks have been published in full as books, and are also available as original audio and/or video recordings. Audio recordings and the complete text archive can be found via the online OSHO Library at www.osho.com/library

Osho comments on a series of small excerpts from *Zen Flesh, Zen Bones* by Paul Reps
Reprinted with permission of Charles E. Tuttle Co. Inc.

OSHO is a registered trademark of Osho International Foundation. www.osho.com/trademark

A print edition including a DVD with an original OSHO Talk is available
from St. Martin's Press, New York: ISBN-13: 978-0312650605

Published by

OSHO MEDIA INTERNATIONAL
is an imprint of
OSHO INTERNATIONAL
New York – London – Mumbai
www.osho.com/oshointernational

eBook edition
ISBN 13: 978-0-88050-770-7
ISBN 10: 0-88050-770-5

Download from first page to unlock
the full version, copyable ebook file

Introduction

The Book of Secrets became an Osho "classic" shortly after it was first published. And no wonder – it contains not only a comprehensive overview of Osho's unique, contemporary take on the eternal human quest for meaning, but also the most comprehensive set of meditation techniques available to help find that meaning within our own lives.

As Osho explains in the first chapter:

These are the oldest, most ancient techniques. But you can call them the latest, also, because nothing can be added to them. They have taken in all the possibilities, all the ways of cleaning the mind, transcending the mind. Not a single method could be added to [these] one hundred and twelve methods. It is the most ancient and yet the latest, yet the newest. Old like old hills – the methods seem eternal – and they are new like a dewdrop before the sun, because they are so fresh. These one hundred and twelve methods constitute the whole science of transforming mind.

A few things will help the reader's understanding:

Each chapter of *The Book of Secrets* was originally delivered as an extemporaneous talk, addressed to a gathering of seekers from all over the world, from all walks of life. This gives the text an immediacy and fluidity that is hard to achieve in "written" texts, and the reader is encouraged to approach the book (and all Osho books, for that matter) in that spirit – like taking a walk on the beach, not in search of a specific seashell but with an openness to the unfamiliar and unexpected.

In the opening chapter, Osho urges the reader to experiment with each of the meditation techniques he will be talking about – "just play with it for three days," he suggests. And he emphasizes the word *play*. Not to be serious, not to make strenuous efforts or discipline yourself, but *play*. And when you find a technique that really seems to "click" with you, one that you enjoy and that seems to bring something new and fresh into your life, then you can explore it more deeply.

Each chapter that focuses on describing specific meditation techniques is followed by a chapter of questions from those who were present during the talks. In most cases, their questions relate to the techniques given in

Download from first page to unlock
the full version, copyable ebook file

the previous chapter. So, as you start to experiment with a technique, it will be helpful to look into these chapters for some extra hint, some greater depth of understanding, or response to a question that might have arisen for you in your experiments.

Finally, remember not to mistake the map for the destination. *The Book of Secrets* is not a series of answers, it's a set of keys. Osho promises at the very beginning that this set of keys is complete, not missing even one pattern for even a single door. The key to your own door is in here somewhere. All you have to do is try the keys, one after the other, until you find the one that fits. Then open the door and see for yourself what lies within.

—Sarito Carol Neiman

Download from first page to unlock
the full version, copyable ebook file

Contents

The Book of Secrets

Introduction

Contents

Preface

01. The World of Tantra

02. The Path of Yoga and the Path of Tantra

03. Breath – A Bridge to the Universe

Watch the gap between two breaths

Watch the turning point between two breaths

Watch the fusion point of two breaths

Be aware when breathing stops

04. Overcoming the Deceptions of the Mind

05. Five Techniques of Attentiveness

Focus your attention on the third eye

Focus on the gap during your daily activities

A technique to be aware in dreams

Watch the turning point with devotion

Lie down as dead. Stare without blinking. Suck something and become the sucking.

06. Devices to Transcend Dreaming

07. Techniques to Put You at Ease

Become the caress

Close your senses, become stone-like

Let yourself become weightless

08. Total Acceptance and Non-Division: The Meaning of Tantric Purity

09. Techniques for Centering

Concentrate totally on one object

Download from first page to unlock
the full version, copyable ebook file

Put your awareness on your spine

10. Self Actualization: The Basic Need

11. Techniques to Penetrate the Inner

Close all the openings of your head

Absorb the senses in your heart

Do not choose, keep in the middle

12. Beyond the Mind to the Source

13. Inner Centering

Look lovingly at an object

Sit on your buttocks only

Meditate in a moving vehicle

Concentrate on a pain in your body

14. Changing the Direction of Energy

15. Seeing the Past as a Dream

Look at your past, dis-identified

Feel an object and become it

Watch your moods

16. Beyond the Sin of Unconsciousness

17. Several Stop Techniques

Stop!

Face any desire

Exhaust yourself and drop to the ground

18. Remaining with the Facts

19. A Technique for the Intellectual and a Technique for the Feeling Type

Imagine yourself losing all energy

Devote yourself

20. Ordinary Love and the Love of a Buddha

21. Three Looking Techniques

Download from first page to unlock
the full version, copyable ebook file

Close the eyes and stop their movement

Look at an object as a whole

Look at an object as if for the first time

22. Unblocking the Third Eye

23. Several More Looking Methods

Look into the limitless sky

A secret method

Look into a deep well

Withdraw yourself completely

24. Doubt or Faith, Life or Death: The Bases of Different Paths

25. From Words to Pure Words to Being

Beyond words and sounds

Feel yourself in the center of sounds

26. Acceptance of the Peaks and the Valleys

27. Soundlessness, Soundfulness and Total Awareness

Intone a sound and become it

Listen to a fading sound

Listen to a stringed instrument

28. Meditation: An Unburdening of Repressions

29. Methods for the Dropping of Mind

Use sound as a passage toward feeling

Focus your mind on the tongue

A method for those with a sensitive ear

30. Surrendering in Sex and Surrendering to a Master

31. From Sound to Inner Silence

Intone a word ending in “AH”

Closing ears and contracting rectum

Use your name as a mantra

Download from first page to unlock
the full version, copyable ebook file

32. "No Fight" Is the Central Teaching

33. The Spirituality of the Tantric Sex Act

In the sex act, do not seek the release

Shaking in sex

Make love without the partner

When joy arises, become it

Eat and drink consciously

34. Cosmic Orgasm through Tantra

35. Turning Inward toward the Real

Self-remembering

Feel the satisfaction

Be aware of the gap between waking and sleep

Think of the world as an illusion

36. From Illusion to Reality

37. Techniques to Witness the Flux-like Film of Life

Be undisturbed by desires

See the world as a drama

Stay in the middle between two polarities

Acceptance

38. Toward the Authentic Being

39. From the Wave to the Cosmic Ocean

Experience existence as wave-ing

Use mind as the door to meditation

Be aware who is sensing

40. Sudden Enlightenment and Its Obstacles

41. Tantric Methods for Awareness and NonJudgment

At the beginning of a strong sensation, be aware

Do not judge

Download from first page to unlock
the full version, copyable ebook file

42. Alertness through Tantra

43. Finding the Changeless through the Changing

Be aware of that which never changes in you

Remember that everything changes

44. Secrets of Love and Liberation

45. Remaining with the Real

Be hope-less

Go beyond bondage and freedom

46. The Tantric Way to Freedom from Desires

47. Tantric Meditation Using Light

Visualize light rays rising up your spine

Visualize a spark of light jumping from one chakra to the next

Feel the presence of the ever-living existence

48. The Potentiality of the Seed

49. Conscious Doing

Become the clarity of the cloudless sky

Feel the whole universe in your head

Remember yourself as light

50. Moving to the Roots

51. Coming Back to Existence

Dissolve into darkness

Bringing out the inner darkness

Develop pure attentiveness

52. Entering This Moment

53. From Death to Deathlessness

Focus on fire

Imagine the whole world burning

Everything converges in your being

Download from first page to unlock
the full version, copyable ebook file

54. The Fire of Awareness

55. Only the Unreal Dissolves

Feel, don't think

Change your focus to the gaps

56. Discovering Emptiness

57. You Are Everywhere

Detach yourself from your body

Thinking no thing

58. Go Beyond Karma

59. Watch from the Hill

Imagine the unimaginable

Feel "I am"

60. Liberate Yourself From Yourself

61. Techniques to Become One with the Whole

Know the knower and the known

Include everything in your being

62. Right Now Is the Goal

63. Start Creating Yourself

Touch your eyes lightly

Experience your etheric body

64. Choicelessness Is Bliss

65. Destroy the Limits

Be aware of the moments of no-thought

Consider the body limitless

66. A Buddha Is a Nobody

67. Go Beyond Mind and Matter

Feel yourself saturated

Concentrate on the breasts, or on the root of the penis

Download from first page to unlock
the full version, copyable ebook file

68. Energy Enjoys Itself Playing

69. You Are Unknown to Yourself

Look into unlimited space

Fill endless space with your bliss body

70. Suffer the Pain of Aloneness

71. Forget the Periphery

Feel the peace in your heart

Expand in all directions

72. Start Living in Insecurity

73. Fear of Transformation Goes Deep

Remain detached

Believe that you are all-powerful

74. Sensitivity Is Awareness

75. Seek the Rhythm of Opposites

Imagine spirit within and without

Do not fight with desire

The limits of perception

Realize the oneness of existence

76. Life is Sex Energy

77. Become Each Being

Become each being

Know only consciousness exists

Become your own inner guide

78. The Inner Guide

79. The Philosophy of Emptiness

Feel your body as empty

Be playful in activity

Beyond knowing and not-knowing

Download from first page to unlock
the full version, copyable ebook file

Enter the space within

80. All and Nothing Mean the Same

List of Meditations

Download from first page to unlock
the full version, copyable ebook file

Preface

From an interview with RIZA magazine, Italy

Q: You have invented some techniques, meditation techniques, and you say that in India there are a 112 techniques of meditation you discuss in *The Book of Secrets*. So how to choose what is useful?

Osho: They are all useful. One can just go through all 112 techniques – which one can do within half an hour, because each technique consists only of two lines. So just go through them, and any technique that strikes you "This is what will be suitable to me" – try it. Or if you find two, three techniques, then try them one by one. Give each a chance.

Out of 112 there must be a technique – more than one; one is absolutely certain, but my experience is that more than one will be applicable to every human being. And the easiest way is just to go through, read them, and any technique that suddenly strikes you "This is it!" – give it a try, at least for twenty-one days.

If it starts working, then forget everything, other techniques. Go on working on it. It does not matter how many techniques you try. What matters is that you try one technique to its very end, to its ultimate depth. And if you succeed in one technique, then every other technique becomes very easy.

If the first technique took six months, the other techniques may take just one week, because now you have reached to the exact point. You know the place, you know the space that meditation creates. This is a different path leading to the same space. And as you try a few other techniques, the time will become less.

I have tried all 112 techniques. After trying a dozen techniques, it becomes so easy – the first time, you reach immediately to the space.

And then I have developed my own techniques other than these 112, because I saw that for the modern man there are a few problems which are not covered in those 112 techniques. They were written perhaps ten thousand years ago for a totally different kind of mankind, a different kind of culture, different kind of people. The modern man, the contemporary

Download from first page to unlock
the full version, copyable ebook file

man, has some differences – over ten thousand years it is absolutely inevitable.

For example, the Dynamic Meditation is not amongst those 112. It is absolutely necessary for the modern man, although it may not have been at that time. If people are innocent there is no need for Dynamic Meditation. But if people are repressed, psychologically are carrying a lot of burden, then they need catharsis. So Dynamic Meditation is just to help them clean the place. And then they can use any method from the 112. It will not be difficult. If they, right now, directly try, they will fail.

I have seen many people trying directly – reaching nowhere, because they are so full of garbage that first it has to be emptied out.

Dynamic Meditation is of immense help. All the techniques that I have developed are for the contemporary man, and doing these techniques he will be clean, unburdened, simple, innocent. Perhaps there will be no need to try those techniques. But just for curiosity's sake you can try one of the techniques, and you will be surprised how quickly you enter into its very innermost core.

So first thing is something cathartic, which is absolutely necessary for the contemporary man. And then those silent methods can be used.

Download from first page to unlock
the full version, copyable ebook file

1. The World of Tantra

The Sutra:

Devi asks:
Oh Shiva, what is your reality?
What is this wonder-filled universe?

What constitutes seed?
Who centers the universal wheel?

What is this life beyond form pervading forms?
How may we enter it fully, above space and time, names and descriptions?

Let my doubts be cleared!

Some introductory points. First, the world of *Vigyan Bhairav Tantra* is not intellectual, it is not philosophical. Doctrine is meaningless to it. It is concerned with method, with technique – not with principles at all. The word *tantra* means technique, the method, the path. So it is not philosophical – note this. It is not concerned with intellectual problems and inquiries. It is not concerned with the "why" of things, it is concerned with "how"; not with what is truth, but how the truth can be attained.

Tantra means technique. So this treatise is a scientific one. Science is not concerned with why, science is concerned with how. That is the basic difference between philosophy and science. Philosophy asks, "Why this existence?" Science asks, "How this existence?" The moment you ask the question, how?, method, technique, become important. Theories become meaningless; experience becomes the center.

Tantra is science, Tantra is not philosophy. To understand philosophy is easy because only your intellect is required. If you can understand language, if you can understand concept, you can understand philosophy. You need not change; you require no transformation. As you are, you can understand philosophy – but not Tantra.

You will need a change… rather, a mutation. Unless *you* are different, Tantra cannot be understood because Tantra is not an intellectual

Download from first page to unlock
the full version, copyable ebook file

proposition, it is an experience. Unless you are receptive, ready, vulnerable to the experience, it is not going to come to you.

Philosophy is concerned with the mind. Your head is enough; your totality is not required. Tantra needs you in your totality. It is a deeper challenge. You will have to be in it wholly. It is not fragmentary. A different approach, a different attitude, a different mind to receive it is required. Because of this, Devi is asking apparently philosophical questions. Tantra starts with Devi's questions. All the questions can be tackled philosophically.

Really, any question can be tackled in two ways: philosophically or totally, intellectually or existentially. For example, if someone asks, "What is love?" you can tackle it intellectually, you can discuss, you can propose theories, you can argue for a particular hypothesis. You can create a system, a doctrine – and you may not have known love at all.

To create a doctrine, experience is not needed. Really, on the contrary, the less you know the better because then you can propose a system unhesitatingly. Only a blind man can easily define what light is. When you do not know you are bold. Ignorance is always bold; knowledge hesitates. And the more you know, the more you feel that the ground underneath is dissolving. The more you know, the more you feel how ignorant you are. And those who are really wise, they become ignorant. They become as simple as children, or as simple as idiots.

The less you know, the better. To be philosophical, to be dogmatic, to be doctrinaire – this is easy. To tackle a problem intellectually is very easy. But to tackle a problem existentially – not just to think about it, but to live it through, to go through it, to allow yourself to be transformed through it – is difficult. That is, to know love one will have to be in love. That is dangerous because you will not remain the same. The experience is going to change you. The moment you enter love, you enter a different person. And when you come out you will not be able to recognize your old face; it will not belong to you. A discontinuity will have happened. Now there is a gap, the old man is dead and the new man has come. That is what is known as rebirth – being twice-born.

Tantra is non-philosophical and existential. So of course Devi asks questions which appear to be philosophical, but Shiva is not going to answer them that way. So it is better to understand it in the beginning;

Download from first page to unlock
the full version, copyable ebook file

otherwise you will be puzzled, because Shiva is not going to answer a single question. All the questions that Devi is asking, Shiva is not going to answer at all. And still he answers! And really, only he has answered them and no one else – but on a different plane.

Devi asks, "What is your reality, my lord?" He is not going to answer it. On the contrary, he will give a technique. And if Devi goes through this technique, she will know. So the answer is round-about; it is not direct. He is not going to answer "Who am I." He will give a technique – do it and you will know.

For Tantra, doing is knowing, and there is no other knowing. Unless you do something, unless you change, unless you have a different perspective to look at, to look with, unless you move in an altogether different dimension than the intellect, there is no answer. Answers can be given – they are all lies. All philosophies are lies. You ask a question and the philosophy gives you an answer. It satisfies you or doesn't satisfy you. If it satisfies you, you become a convert to the philosophy, but you remain the same. If it doesn't satisfy you, you go on searching for some other philosophy to be converted to. But you remain the same; you are not touched at all, you are not changed.

So whether you are a Hindu or a Mohammedan or a Christian or a Jaina, it makes no difference. The real person behind the facade of a Hindu or a Mohammedan or a Christian is the same. Only words differ, or clothes. The man who is going to the church or to the temple or to the mosque is the same man. Only faces differ, and they are faces which are false; they are masks. Behind the masks you will find the same man – the same anger, the same aggression, the same violence, the same greed, the same lust – everything the same. Is Mohammedan sexuality different from Hindu sexuality? Is Christian violence different from Hindu violence? It is the same! The reality remains the same; only clothes differ.

Tantra is not concerned with your clothes, Tantra is concerned with you. If you ask a question it shows where you are. It shows also that wherever you are you cannot see; that is why there is the question. A blind man asks, "What is light?" and philosophy will start answering what is light. Tantra will know only this: if a man is asking "What is light?" it shows only that he is blind. Tantra will start operating on the man, changing the man, so that he can see. Tantra will not say what is light.

Download from first page to unlock
the full version, copyable ebook file

Tantra will tell how to attain insight, how to attain seeing, how to attain vision. When the vision is there, the answer will be there. Tantra will not give you the answer; Tantra will give you the technique to attain the answer.

Now, this answer is not going to be intellectual. If you say something about light to a blind man, this is intellectual. If the blind man himself becomes capable of seeing, this is existential. This is what I mean when I say that Tantra is existential. So Shiva is not going to answer Devi's questions, still, he will answer – the first thing.

The second thing: this is a different type of language. You must know something about it before we enter into it. All the Tantra treatises are dialogues between Shiva and Devi. Devi questions and Shiva answers. All the Tantra treatises start that way. Why? Why this method? It is very significant. It is not a dialogue between a teacher and a disciple, it is a dialogue between two lovers. And Tantra signifies through it a very meaningful thing: that the deeper teachings cannot be given unless there is love between the two – the disciple and the master. The disciple and master must become deep lovers. Only then can the higher, the beyond, be expressed.

So it is a language of love; the disciple must be in an attitude of love. But not only this, because friends can be lovers. Tantra says a disciple moves as receptivity, so the disciple must be in a feminine receptivity; only then is something possible. You need not be a woman to be a disciple, but you need to be in a feminine attitude of receptivity. When Devi asks, it means the feminine attitude asks. Why this emphasis on the feminine attitude?

Man and woman are not only physically different, they are psychologically different. Sex is not only a difference in the body; it is a difference in psychologies also. A feminine mind means receptivity – total receptivity, surrender, love. A disciple needs a feminine psychology; otherwise he will not be able to learn. You can ask, but if you are not open then you cannot be answered. You can ask a question and still remain closed. Then the answer cannot penetrate you. Your doors are closed; you are dead. You are not open.

A feminine receptivity means a womb-like receptivity in the inner depth, so that you can receive. And not only that – much more is implied.

Download from first page to unlock
the full version, copyable ebook file

A woman is not only receiving something, the moment she receives it, it becomes a part of her body. A child is received. A woman conceives; the moment there is conception, the child has become part of the feminine body. It is not alien, it is not foreign. It has been absorbed. Now the child will live not as something added to the mother, but just as a part, just as the mother. And the child is not only received: the feminine body becomes creative; the child begins to grow.

A disciple needs a womb-like receptivity. Whatsoever is received is not to be gathered as dead knowledge. It must grow in you; it must become blood and bones in you. It must become a part, now. It must grow! This growth will change you, will transform you – the receiver. That is why Tantra uses this device. Every treatise starts with Devi asking a question and Shiva replying to it. Devi is Shiva's consort, his feminine part.

One thing more…. Now modern psychology, depth psychology particularly, says that man is both man and woman. No one is just male and no one is just female; everyone is bisexual. Both sexes are there. This is a very recent research in the West, but for Tantra this has been one of the most basic concepts for thousands of years. You must have seen some pictures of Shiva as *ardhanarishwar* – half man, half woman. There is no other concept like it in the whole history of man. Shiva is depicted as half man, half woman.

So Devi is not just a consort, she is Shiva's other half. And unless a disciple becomes the other half of the master it is impossible to convey the higher teachings, the esoteric methods. When you become one then there is no doubt. When you are one with the master – so totally one, so deeply one – there is no argument, no logic, no reason. One simply absorbs; one becomes a womb. And then the teaching begins to grow in you and change you.

That is why Tantra is written in love language. Something must also be understood about love language. There are two types of language: logical language and love language. There are basic differences between the two.

Logical language is aggressive, argumentative, violent. If I use logical language I become aggressive upon your mind. I try to convince you, to convert you, to make a puppet of you. My argument is "right" and you are "wrong." Logical language is egocentric: "I am right and you are wrong,

Download from first page to unlock
the full version, copyable ebook file

so I must prove that I am right and you are wrong." I am not concerned with you, I am concerned with my ego. My ego is always "right."

Love language is totally different. I am not concerned with my ego; I am concerned with you. I am not concerned to prove something, to strengthen my ego. I am concerned to help you. It is a compassion to help you to grow, to help you to transform, to help you to be reborn.

Secondly, logic will always be intellectual. Concepts and principles will be significant, arguments will be significant. With love language what is said is not so significant; rather, it is the way it is said. The container, the word is not important; the content, the message is more important. It is a heart-to-heart talk, not a mind-to-mind discussion. It is not a debate, it is a communion.

So this is rare: Devi is sitting in the lap of Shiva and asking, and Shiva answers. It is a love dialogue – no conflict, as if Shiva is speaking to himself. Why this emphasis on love – love language? Because if you are in love with your master, then the whole gestalt changes; it becomes different. Then you are not hearing his words. Then you are drinking him. Then words are irrelevant. Really, the silence between the words becomes more significant. What he is saying may be meaningful or it may not be meaningful… but it is his eyes, his gestures, his compassion, his love.

That is why Tantra has a fixed device, a structure. Every treatise starts with Devi asking and Shiva answering. No argument is going to be there, no wastage of words. There are very simple statements of fact, telegraphic messages with no view to convince, but just to relate.

If you encounter Shiva with a question with a closed mind, he will not answer you in this way. First your closedness has to be broken. Then he will have to be aggressive. Then your prejudices, then your preconceptions have to be destroyed. Unless you are cleared completely of your past, nothing can be given to you. But this is not so with his consort Devi; with Devi there is no past.

Remember, when you are deeply in love your mind ceases to be. There is no past; only the present moment becomes everything. When you are in love the present is the only time, the now is all – no past, no future. So Devi is just open. There is no defense – nothing to be cleared, nothing to be destroyed. The ground is ready, only a seed has to be dropped. The

Download from first page to unlock
the full version, copyable ebook file

ground is not only ready, but welcoming, receptive, asking to be impregnated.

So all these sayings that we are going to discuss will be telegraphic. They are just sutras, but each sutra, each telegraphic message given by Shiva is worth a Veda, worth a Bible, worth a Koran. Each single sentence can become the base of a great scripture. Scriptures are logical – you have to propose, defend, argue. Here there is no argument, just simple statements of love.

Thirdly, the very words *Vigyan Bhairav Tantra* mean the technique of going beyond consciousness. *Vigyan* means consciousness, *bhairav* means the state which is beyond consciousness, and *tantra* means the method: the method of going beyond consciousness. This is the supreme doctrine – without any doctrine.

We are unconscious, so all the religious teachings are concerned with how to go beyond unconsciousness, how to be conscious. For example, Krishnamurti, Zen, they are all concerned with how to create more consciousness, because we are unconscious. So how to be more aware, alert? From unconsciousness, how to move toward consciousness?

But Tantra says that this is a duality – unconscious and conscious. If you move from unconsciousness to consciousness, you are moving from one duality to another. Move beyond both! Unless you move beyond both you can never reach the ultimate, so be neither the unconscious nor the conscious; just go beyond, just be. Be neither the conscious nor the unconscious – just *be*! This is going beyond Yoga, going beyond Zen, going beyond all teachings.

Vigyan means consciousness, and *bhairav* is a specific term, a Tantra term for one who has gone beyond. That is why Shiva is known as Bhairava and Devi is known as Bhairavi – those who have gone beyond the dualities.

In our experience only love can give a glimpse. That is why love becomes the very basic device to impart tantric wisdom. In our experience we can say that only love is something which goes beyond duality. When two persons are in love, the deeper they move into it, the less and less they are two, the more and more they become one. And a point comes and a peak is reached when only apparently they are two. Inwardly they are one; the duality is transcended.

Download from first page to unlock
the full version, copyable ebook file

Only in this sense does Jesus' saying that "God is love" become meaningful; otherwise not. In our experience love is nearest to godliness. It is not that God is loving, as Christians go on interpreting – that God has a fatherly love for you. Nonsense! "God is love" is a tantric statement. It means love is the only reality in our experience which reaches nearest to God, to the divine. Why? Because in love oneness is felt. Bodies remain two, but something beyond the bodies merges and becomes one.

That is why there is so much hankering after sex. The real hankering is after oneness, but that oneness is not sexual. In sex two bodies have only a deceptive feeling of becoming one, but they are not one, they are only joined together. But for a single moment two bodies forget themselves in each other, and a certain physical oneness is felt. This hankering is not bad, but to stop at it is dangerous. This hankering shows a deeper urge to feel oneness.

In love, on a higher plane, the inner one moves, merges into the other, and there is a feeling of oneness. Duality dissolves. Only in this non-dual love can we have a glimpse of what is the state of a Bhairava. We may say that the state of a Bhairava is absolute love with no coming back, from the peak of love there is no falling back. It is remaining on the peak.

We have made Shiva's abode on Kailash. That is simply symbolic: it is the highest peak, the holiest peak. We have made it Shiva's abode. We can go there but we will have to come down, it cannot be our abode. We can go on a pilgrimage. It is a *teerthayatra* – a pilgrimage, a journey. We can touch for a single moment the highest peak; then we will have to come back.

In love this holy pilgrimage happens, but not for all because almost no one moves beyond sex. So we go on living in the valley, the dark valley. Sometimes someone moves to the peak of love, but then he falls back because it is so dizzying. It is so high and you are so low, and it is so difficult to live there. Those who have loved, they know how difficult it is to be constantly in love. One has to come back again and again. It is Shiva's abode. He lives there; it is his home.

A Bhairava lives in love; that is his abode. When I say that is his abode, I mean now he is not even aware of love – because if you live on Kailash you will not be aware that this is Kailash, this is a peak. The peak becomes a plain. Shiva is not aware of love. We are aware of love because

Download from first page to unlock
the full version, copyable ebook file

we live in non-love. And because of the contrast we feel love. Shiva *is* love. The state of Bhairava means that one has become love, not loving; one has become *love*, one lives on the peak. The peak has become his abode.

How to make this highest peak possible: beyond duality, beyond unconsciousness, beyond consciousness, beyond the body and beyond the soul, beyond the world and beyond the so-called *moksha* – liberation? How to reach this peak? The technique is Tantra. But Tantra is pure technique, so it is going to be difficult to understand. First let us understand the questions, what Devi is asking.

Oh Shiva, what is your reality?

Why this question? You can also ask this question, but it will not carry the same meaning. So try to understand why Devi asks, What is your reality? Devi is in deep love. When you are in deep love, for the first time you encounter the inner reality. Then Shiva is not the form, then Shiva is not the body. When you are in love, the body of the beloved falls away, disappears. The form is no more and the formless is revealed. You are facing an abyss. That is why we are so afraid of love. We can face a body, we can face a face, we can face a form, but we are afraid of facing an abyss.

If you love someone, if you really love, his body is bound to disappear. In some moments of climax, of peak, the form will dissolve, and through the beloved you will enter the formless. That is why we are afraid – it is falling into a bottomless abyss. So this question is not just a simple curiosity:

Oh Shiva, what is your reality?

Devi must have fallen in love with the form. Things start that way. She must have loved this man as a man, and now when the love has come of age, when the love has flowered, this man has disappeared. He has become formless. Now he is to be found nowhere.

Oh Shiva, what is your reality?

Download from first page to unlock
the full version, copyable ebook file

It is a question asked in a very intense love moment. And when questions are raised, they become different according to the mind in which they are asked.

So create the situation, the milieu of the question in your mind. Devi must be at a loss – Shiva has disappeared. When love reaches its peak the lover disappears. Why does this happen? This happens because really, everyone is formless. You are not a body. You move as a body, you live as a body, but you are not a body. When we see someone from the outside, he is a body. Love penetrates within. Then we are not seeing the person from the outside. Love can see a person as the person can see himself from within. Then the form disappears.

A Zen monk, Rinzai, attained his enlightenment, and the first thing he asked was, "Where is my body? Where has my body gone?" And he began to search. He called his disciples and said, "Go and find out where my body is. I have lost my body."

He had entered the formless. You are also a formless existence, but you know yourself not directly, but from others' eyes. You know through the mirror. Sometime, while looking in the mirror, close your eyes and then think, meditate: if there was no mirror, how could you have known your face? If there was no mirror, there would have been no face. You do not have a face; mirrors give you faces. Think of a world where there are no mirrors. You are alone – no mirror at all, not even others' eyes working as mirrors. You are alone on a lonely island; nothing can mirror you. Then will you have any face? Or will you have any body? You cannot have one. You do not have one at all. We know ourselves only through others, and the others can only know the outer form. That is why we become identified with it.

Another Zen mystic, Hui-Hai used to say to his disciples, "When you have lost your head meditating, come immediately to me. When you lose your head, come immediately to me. When you begin to feel there is no head, do not be afraid; come immediately to me. This is the right moment. Now something can be taught to you." With a head, no teaching is possible. The head always comes in between.

Devi asks Shiva:

Oh Shiva, what is your reality?